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from our readers

I find the journal not only beautiful and attractive in get up but valuable in its contents. I wish you good luck in your project. The vast literature of the Jainas with the very interesting materials contained in them requires to be presented to the people of the world, both scholars and inquisitive lay men. It is a pity that Jainism which is still living and professed by numerous men and women is little-known even to educated people of other communities. To bring about a change in this position comparative studies of the philosophy, literature including the *Purāṇas*, and rites and rituals of the Jainas with special reference to their Brahmanic counterparts are necessary. An attempt was made in this direction through publications in Bengali about 40 years back. But for various reasons the attempt fell through in a short time during which some valuable work was done. I do not know if it is possible to revive it now. Whatever that may be, I wish you again all success in your new undertaking.

—Chintaharan Chakravarty
Retired Professor, Presidency College, Calcutta

Many thanks for your rich and interesting Journal.

—Braband Heinrich
West Germany

It seems to me that page 2 of "Ourselves", July '68 issue, is a complete masterpiece of writing style and content. Are you reprinting it for distribution to thinking people ? And your photo of the "Dadabari". I am deligted to see such a clear photo.

—Leona Smith Kremser
Honolulu, Hawaii, U. S. A.

Your effort for the spread of Jaina religion and culture through the medium of a Journal on Jainology in English is laudable.

—Muhar Singh Jain
Gujarat Rajya Anuvrat Samiti, Ahmedabad

OURSELVES

āgal jñānī thai gayā varttamānmā hoy
thāşe kāl bhavişymā mārg bhed nahī koy

There have been seers in the past, there are seers at present and there will be seers in times to come ; but paths are not different.

In the history of man, Religion has perhaps occasioned more strifes and bloodshed than Politics. People have killed each other only to proclaim that their religion is the only custodian of Truth and whatever the others say is false ; that their Prophet is the only true prophet and others are imposters.

There are some who do not want bloodshed and strife in the name of Religion. They may be called *samanvayavādins*. They say : No religion is false and there may be as many paths as there are Prophets ; all roads lead to the same goal.

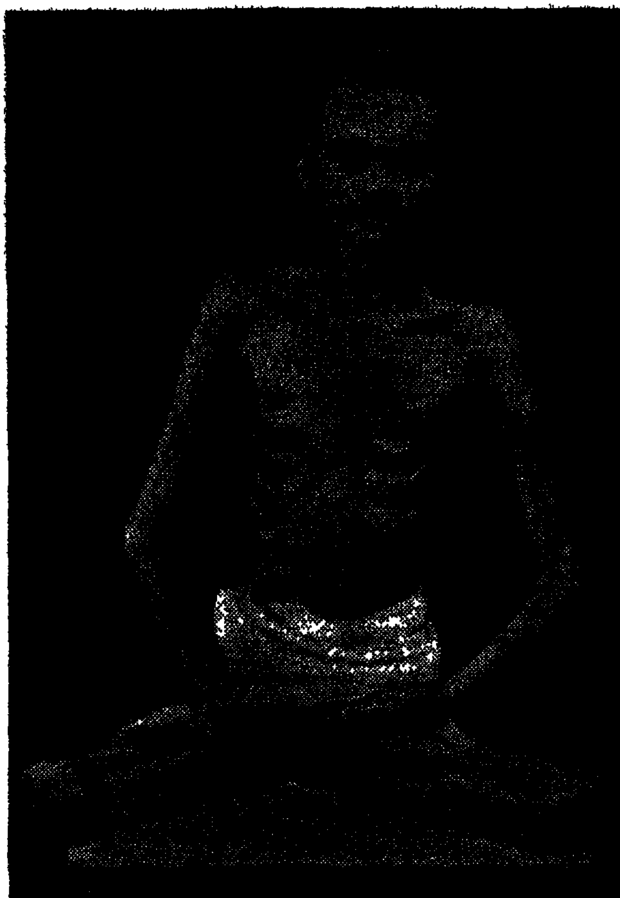
But here is something different and something refreshing. Kavi Srimad Rajchandra, whose birth centenary we are celebrating this year, does not subscribe to the view of the *samanvayavādins*. He says : Prophets may be different at different ages but for that paths cannot be different. It is one and the same. And this is one which removes *rāga* (love or attachment), *dveṣa* (hatred) and *ajñāna* (ignorance). Really speaking these are the three principal knots of bondage that bind the soul, and if one can cut them out, he is free. He may belong to any caste or creed but, if he is desirous of his own liberation he has no other alternative but to cut these three principal knots of bondage. Thus paths are not different as the *samanvayavādins* say ; it is one and the same.

Herein lies the greatness of Jainism. It does not want any one to become a Jaina but what it enjoins is this : whatever he may be, he should strive to win over *rāga*, *dveṣa* and *ajñāna*, the three principal knots of bondage, and be perfect. Thus he will follow the universal path of the *Jina* who himself is perfection embodied and who by his own effort has destroyed the three knots of bondage, viz., *rāga*, *dveṣa* and *ajñāna*.

Let the path of the *Jina* show us light.



Lokapurusa depicting Spheres
(From an old manuscript)



RAICHANDBHAI

Rajchandra, a great Jaina savant and a contemporary of Mohandas Karamchand Gandhi, was born a hundred years ago. We record below our homage by presenting our readers with a brief life-sketch and a short account of his philosophy.

Great indeed are they that influence their contemporaries and the posterity by their thoughts and deeds; but equally great are they that inspire and influence the great. Such was Rajchandra. Nay, Rajchandra has a towfold title to greatness. He was not only great himself, he had a great influence on the thoughts and deeds of Gandhi. Indeed, of the

three great persons that Gandhi has acknowledged as having influenced him most, the least known but most important was Raichandbhai whose contact became a sort of beacon-light for the Mahatma. It is but a logical inference that through such a valuable medium Rajchandra not only provided the spiritual tenets to India's political struggle during the Gandhi era but has continued to influence us even now.

Rajchandra was born in a middle-class family in 1868 at Vavania in Saurashtra. His father Ravijibhai was a devout *Vaiṣṇava* while his mother Devabai was a devoted follower of the Jaina faith. Rajchandra was the product of such a unique combination.

Rajchandra was one of those few that are enlightened since birth. So he knew his mission and could pick it up pretty early. Rajchandra started as his father's son when one day his grandpa took him to a *Vaiṣṇava* holy man Ramadas who at once placed a holy necklace (*kaṇthi*) round his neck and ordained him into Vaisnavism. But destiny had marked him to be his mother's darling, which he soon became, a devoted Jaina by birth, a *śatāvadhāni* with superhuman memory, a mature soul placed on the last lap of its journey to liberation.

And interestingly enough, Rajchandra never renounced the world nor did he ever join a religious order. He belonged very much to the world. He had a family and he raised a progeny. By profession, he was a partner in a jewellery shop, of course, a very honest jeweller who would dupe not and fleece not. And this is all we know about his worldly life, except of course his subsequent contact with Gandhi whom he influenced a great deal.

When Rajchandra was about seven, an incident proved to be a turning point. He had a very intimate friend named Amichand. One day Amichand died of a snake-bite and as the dead body was being taken to the cremation ground, Rajchandra followed it. As the body of his dear friend was burning on the pyre, Rajchandra witnessed the tragic scene from a nearby tree. This cast a deep impression on the juvenile mind. Suddenly a veil was lifted, and, so it is said, he caught a vision of his previous birth.

Rajchandra had very little of formal schooling; but he was born enlightened. And a virtual lack of education was no handicap for him. He could now draw at ease from his accumulated treasure of the past and this explains how at an early age of about eight he could compose the *Rāmāyaṇa* and the *Mahābhārata* and express it in Gujrati verse. He

was called upon to join business pretty early. So he could acquire further knowledge only by reading himself at leisure. And even when he was in business, he would keep some loose papers by his side so that whenever some thought pressed in him, he would put it down on paper. Much of his writing has emanated in this manner. When he was sixteen, a collection of such writings resulted in a small work, *Puṣpamālā*. This was followed within a few months by *Mokṣamālā Bālāvobodha* and in his eighteenth year he wrote *Bhāvanābodha*. At the age of twentyeight he produced *Paramapada-prāpti-ki Bhāvanā* which is a long poem of extraordinary beauty. His occasional discourses are contained in *Upadeśachāyā*, *Vyākhyānasāra* and *Praśna-samādhāna*. His *Pañcāsti-kāya Samayasāra* is a translation of Acarya Kundakunda's work entitled *Pañcāstikāya*. But the acme of his spiritual outburst was attained in *Ātmasiddhi*, which, within a nutshell, so to say, gives the gist of all philosophy. Needless to add, all these are strictly in Jaina line. He did not take much time to break away from the *Vaiṣṇava* rituals; these failed to satisfy him. And soon he got in the Jaina notion of compassion what he sought for liberation. These are his own words :

koi kriyājad thai rahyā śuṣkajñān ma koi
māne mārag mokṣno karuṇā upje joi

Some are entangled in barren rituals, others stuck
in knowledge dry. And in these they view a road to
liberation. I have pity for these.

* * *

The most crucial philosophy of Rajchandra is contained in the following verse from *Ātmasiddhi* :

ātmā che te nitya che che kartā nij karam
che bhoktā bali mokṣ che mokṣ upāy sudharam

1. *ātmā che*—The Soul exists.

2. *te nitya che*—It is eternal.

3. *che kartā nij karam*—The Soul in its pure conscious state is the creator of its own inherent characteristics of knowledge, perception and equanimity. But in the state of its ignorance, the Soul becomes a creator of emotions like anger, conceit, deceit, and greed. Not only that—under the influence of these emotions, it becomes a creator of things like

pot, jar, etc. This latter state and functioning of Soul is called *karma*. Thus the Soul becomes the doer of its own *karma*.

4. *che bhoktā*—As a doer of its own *karma*, the Soul has to bear the fruits of its actions, good or bad.

The whole thing is like this: The Soul, coming in contact with earthly objects by its sensuous organs, first gives rise to emotions of greed, anger, deceit, etc., and then as its fruit has to suffer the pangs of birth, death and old age.

5. *mokṣ che*—There is the state of liberation. That is the natural state of the Soul free from foreign matter of *karma*. If one can stop the in-coming of *karma* and destroy the accumulated ones, this state can be realised.

6 *mokṣ upāy sudharam*—For the realisation of that state *sudharam* or true religion is necessary. For by following that religion he can attain that state. *Sudharma* thus becomes the means (*upāya*) for realisation of that state.

Exactly these cover the seven (or nine) *tattvas* of the Jainas—*jīva, ajīva, āsrava, bandha, (pāpa, punya), samvara, nirjarā* and *mokṣa*. And it is no wonder why Rajchandra accepted the tenets of Jainism as preached by the *Tīrthankaras*.

The above *tattvas* exist. There is no doubt about them. But still some may doubt about their existence, singly or collectively. These need eradication. So Rajchandra has presented possible doubts in his *Ātmasiddhi* and also has provided solutions

Some have expressed doubts about the very existence of the Soul. They would say, as it cannot be seen, it does not exist. Or, this body is the Soul , it has no separate entity. Some even say, senses are the Soul. Rajchandra replies, He who sees, knows and experiences is Soul. Eyes are there, but the eyes cannot see when a man is dead. So senses cannot be the Soul. Nor the body either. When the sword is in the sheath, it looks one. So does the Soul when it is in the body. But these two are distinct. The Soul is conciousness while the body is made of mere elements So the body cannot know it nor the senses It is known only by itself. Rajchandra says that by his very doubt the doubter proves the existence of the Soul.

Now the second doubt about its eternity. We see all things transient. So the Soul also must be transient. Says Rajchandra, the doubt is unfounded because the Soul is not like other things made of components of elements. Things made by combination of elements come under the law of genesis, change and decay ; but not the Soul. Who has seen its genesis ? It has not evolved out of elements. Hence it is original, without change and decay. It is eternal.

Some say that the Soul is never in bondage but ever free. As it is not doer (*akartā*) and is alone (*asaṅga*), it cannot be put in bondage by *karma*. That it appears to be in bondage is due to illusion. Hence there is no necessity for any endeavour for liberation. But, says Rajchandra, that is not the case. In its pure state it is so but not in the state of ignorance. We see *jīva* in bondage. If it is not due to his own *karma*, then this must be ascribed to God. But then God becomes partial. A true God can neither bind nor help. In fact, God is the perfection of the Soul. *Hence the Soul is the doer of its own karma* and for that it is in bondage. And as it can become God, because that is its true nature, effort for liberation is not unnecessary.

Now the doubter doubts whether the Soul ever enjoys the fruits of its own *karma*. Then who else ?, asks Rajchandra. Matter has no bondage nor it can enjoy. It is natural therefore that the Soul must bear the fruits of its own actions. Some are born rich, some poor, some are born beautiful, some deformed. And this is due to their *karma*. If you say that God has made some rich, some poor, some beautiful, some deformed, then God becomes irrational and whimsical. Such God is no God who flouts the 'rule of law'. That is chaos. So the Soul must enjoy the fruits of its own action.

Now some have doubts about the possibility of liberation. If the Soul is in bondage of *karma* from eternity, as we do not know of its first contact, then it will remain so eternally. No, says Rajchandra. If one goes to heaven for good deeds and to hell for bad, then it is natural that if one can put an end to *karma* both good and bad, he can attain that perfect state called liberation.

Now the doubt about *sudharma* or the true religion. As there is no means which is above doubt, which path should one follow ? Here Rajchandra is at his best. He cites no religion. He says :

je je kāraṇ bandhnā teha bandhno panth
te kāraṇ chedakdaśā mokṣ panth bhavā ant

The way of liberation are those that are the causes of bondage. Destroy them and that is the way to liberation—the end of earthly bondage.

rāg dveṣ ajñān e mukhya karamno granth
thāya nivṛtti jehthī te ja mokṣno panth

Attachment, hatred and ignorance—these three are the principal knots of *karma* bondage. Cut them and that is the way to liberation

ātmā sat caitnyamaya sarvābhāṣrahit
jethī keval pāmiye mokṣ panth te rīt

The Soul is ever-existent, pure consciousness and beyond controversy. Realise and that is the way to liberation.

Elsewhere he writes,

ātmabhrāntisama rog nahī sadguru vaidya sujān
guruājñāsama pathya nahī ausadhi cintan dhyān

There is no disease like (Self-)ignorance. And no physician, like a true teacher. No prescription like his express direction and the medicine is introspection and meditation.

In fine, need we add that Rajchandra was a real *dehātīta* (free) who was encased in the *deha* (mortal frame) and at his hundredth birth anniversary we bow our head a million times in homage to him by uttering his own words :

deh chatā jenī daśā varte dehātīt
te jñānīnā caraṇmā ho bandan aganit

I bow my head a million times at the feet of the wise who though encased in this body are really free.

AJATASATRU KUNIKA

(in the light of Jaina Agamas and Buddhist Tripitakas)

MUNI NAGARAJ

In both the Buddhist and Jaina traditions Kunika (Ajatasatru) enjoys an equally important place. Both the traditions consider him as their follower and have their own grounds for such belief. According to the Buddhist tradition, the meeting between Ajatasatru and the Buddha, alluded to in the *Sāmaññyaphala Sūtta*, was the first one. In the meeting he became a devotee of the Buddha, his religion and order.[1] Another instance of Ajatasatru's devotion towards the Buddha is found in his building a great *stūpa* over the Buddha's ashes. When the Buddha's ashes were being distributed, Ajatasatru sent a message to the Mallas of Kushinara, saying "The Buddha was a *Kṣatriya*, I am also a *Kṣatriya*. I must also get a share of his ashes." On the advice of Drona Brahamin he got a share and built a *stūpa* thereon.[2]

According to *Sāmaññyaphala Sūtta*, on the night of Kartika *Pūrṇimā* (full moon) Ajatasatru came to know of the Buddha from his state physician Jivaka Kaumara Bhrtya and immediately he visited the Buddha with his five hundred queens riding on five hundred elephants. It is difficult to say when Ajatasatru had his first interview with Mahavira. Available records of his interviews with Mahavira indicate only old acquaintance and deep devotion.

The first *Upāṅga Uvavāi* throws light primarily on the relations of Kunika with Mahavira. Here is also given a fine description of his capital Campanagari and the administration of his kingdom. Elucidating the devotion of Kunika towards Mahavira, it states that he had appointed an information officer (*Pravṛtti Vaduka*) who received a high salary. His duty was to keep him informed of Mahavira's everyday activities. Under him he had several workers who were also highly paid. Through them the information officer used to receive everyday news of Mahavira and conveyed the same to Kunika.[3]

[1] *esaham bhante, bhagvantam saranam gacchami, dhammam ca bhikkhu sangham ca. upasakam mam bhagya dharetu ajjatgge panupetum saranam gatam.*

[2] *Buddhacarya*, p. 509.

[3] *tassanam koniassa ranno ekke purise viulakaye vittie bhagavao pavittivaue, bhagavao taddevasiam pavittim niveai. tassanam purisassa bahave anne purisa dinnabhatti bhatta veana bhagavao pavittivaua bhagavao taddevasiam pavittim nivedenti.*

The description of the advent of Mahavira to Campanagari and Kunika's devotion towards him in the *Uvavāi Sūtra* is very vivid and inspiring. Had it been the subject of the review of the research scholars, like *Sāmaññyaphala Sutta*, it would have been equally significant. The fact is that the research made on the *Āgamas* is not so much as that on the *Tripiṭakas*. If this research were undertaken, many important issues would have received definite and decisive solutions. The *Tripitakas* are not so informative about Ajatasatru Kunika as are the *Āgamas*.

Message of Mahavira's arrival

On hearing the news of Mahavira's arrival in the suburbs of Campanagari with his 14,000 monks and 36,000 nuns, the information officer was very much pleased and happy. After taking a bath he put on an auspicious dress, and adorned himself with very light but costly ornaments. He then proceeded to the State Assembly of Kunika, the son of Bimbisara, through Campanagari. With his greetings for the king's victory, he spoke : "Beloved of the Gods ! Sramana Lord Mahavira, whom you wish to pay respects, whose very glimpse is most pleasing to your heart and is invigorating for you, whose name and clan is a source of great happiness to your honour, touring from village to village, has reached the suburbs of Campanagari and is about to arrive at Purnabhadra *Caitya*. May this news be pleasing to you."

Kunika, son of Bimbisara, was very happy to hear this message from the information officer. His eyes and face became bright and radiant. He at once got up from his throne and took off his sandals. All the five signs of royalty[4] were cast aside. Having taken *ekasātikauttrasanga* (the traditional posture of paying homage) with folded hands, he walked seven or eight paces forward in the direction of Mahavira. He drew in his left foot. Similarly, he moved his right foot down to the ground. He bowed down to the ground thrice, and then rising a little, folded his hands in reverence. Touching his forehead with the palm of his hand, he greeted Mahavira with "*namutthuṇam*" (eulogy) and said, "My warmest respect of Sramana Lord Mahavira, who is the pioneer, a *Tirthankara* ... desirous of attaining salvation, is my religious teacher and preceptor. From here I worship Lord Mahavira who takes notice of me from there."[5]

[4] Sword, crown. royal umbrella, sandals and *camara* (yak's tail used for driving away flies— also a symbol of kingship).

[5] *namoatthunam samanassa bhagavao mahavirassa adigarassu titthagarassa... java sampaviu kamassa mamadhammayariyassa dhammovadesagassa, vandami nam bhagvantam tatthagayam iha pasai me (me se) bhagavam tatthagae ihagayam, ti kattu vandai namamsai. —Aupapatika Sutra, sutra 12.*

Having thus worshipped and paid homage to Lord Mahavira, Kunika re-ascended the throne. He awarded 108,000 silver coins to the information officer and ordered, "Inform me again when Lord Mahavira graces Campa with his visit and arrives at the Purnabhadra *Caitya.*"

Arrival of Mahavira at Campa

Radiated by a thousand rays the Sun rose in the sky. In the delightful atmosphere of the morning Lord Mahavira arrived at Campa and stayed in the Purnabhadra *Caitya.* Assuming an appropriate position, he took to inspiring his soul with self-restraint and austere living. All round and throughout the Campanagari there was an universal talk : "Sramana Lord Mahavira has come over here and is staying at Purnabhadra *Caitya.* Even the hearing of his name and clan is highly beneficial. What to speak of getting his holy glimpse ! Beloved of the gods ! Let us all go and pay our respectful homage to Lord Mahavira. It will be highly fruitful and bring happiness to us in this world and hereafter."

Thereafter people bathed, adorned themselves with beautiful dresses and ornaments and precious garlands of pearls. Some rode on horsebacks, some on elephants and some seated in palanquins and a considerable number on foot, set out for visiting Lord Mahavira.

The information officer gave this pleasant news to Kunika. The king rewarded him with a gift of 12,50,000 silver coins.[6] Kunika, son of Bimbisara, called for the chief officer of the army and ordered, "Decorate the Hastiratna elephant. Arrange to get the army consisting of four divisions (horses, elephants, chariots and infantry) ready. Keep chariots ready for the chief queen Subhadra and other queens, etc., to ride in. Cleanse the city Campa inside and outside. Decorate the streets and highways. Prepare platforms for the spectators at different sites. I shall go to worship and revere Lord Mahavira."

All preparations were made in accordance with the king's orders. The king rode on the Hastiratna. The queen Subhadra and other queens got into chariots. Thus the king with his great glory of the army proceeded to visit Lord Mahavira.[7] After driving through the central

[6] There is no word 'silver' in the original text but traditionally it is believed that a universal monarch's (*Cakravarti*) gift is of twelve and a half crore golden coins, a Vasudeva's of twelve and a half lac golden coins and a regional king's of twelve and a half lac silver coins. Cf. *Uvavai Sutra* (Hindi transalation), p. 133.

[7] Consult *Aupapatika Sutra* for the detailed description of Kunika's grandeur, show and marching arrangements.

part of Campa City, the king reached the vicinity of Purnabhadra *Caitya*. The king from a distance saw Lord Mahavira's insignia of *Tirthankara* and left the Hastiratna. He then cast aside all the five signs of royalty and came before Lord Mahavira. Having acquired the five essentials, he paid his homage and then sat down worshipping the Lord with mental, vocal and physical reverence.

Sermons of Mahavira

The Lord delivered sermons to the audience in Ardha-Magadhi dialect : "There exist universe, non-universe ; soul, matter; bondage, salvation; virtue, vice : attraction, prevention and effacement of sins ; violence, falsehood, theft, coition, attachment; anger, vanity, deceit, greed, etc. There also exist desisting from violence, falsehood, stealing, coition, etc. All affirmations rest in the existent, while all negations are with the non-existent. Good acts result in good while evil ones result in bad. Soul confronts with virtue and vice. Soul passes through the cycle of births and deaths. There are two kinds of religion —one for the saints, and the other for the house-holders. The former consists of renouncing the worldly attachments and abstaining from violence, falsehood, etc., while the latter prescribes the twelve vows—five *aṇuvratas*, three *guṇavratas* and four *śikṣāvratas*."[8] The assembly dispersed after attending the sermon. The king also got up and paying his homage thus said, "Lord, your *Nirgrantha*-preachings are well-explained, lucid, so profound, emphatic, comprehensive and matchless. While preaching religion you have preached calmness, while explaining calmness you have explained prudence and so also non-indulgence, while discoursing about non-indulgence, you have preached for non-committing sinful deeds. There is no other *Brāhmaṇa* or *Sramaṇa* who can preach religion so well ; what to speak of anything more than this."[9] Submitting so, the king returned to where from he came.[10]

Follower of Jainism or Buddhism ?

On comparative study of *Sāmaññyaphala Sūtta* and *Aupapātika Prakaraṇa* the latter one is found to be more proved and impressive. In *Sāmaññyaphala Sūtta* the only evidence of Ajatasatru being a follower of the Buddha is the statement that "O God, take me in thy shelter as your folded-hand worshipper from to-day." In the *Aupapātika Prakaraṇa*

[8] For details, consult *Upasakadasanga Sutra*.

[9] *natthi nam anne kei samane va mahane va je erisam dhammam maikkhittae kimagapuna etto uttaratarm ? —Aupapatika Sutra, sutra 25.*

[10] On the basis of *Aupapatika Sutra*.

the appointment of information officer, king's getting off from the throne, his saluting with *namuthuṇam* (the Jaina tradition of paying reverence) and meeting with devotion are quite secure proofs of his being a follower of Lord Mahavira. The king's assertion that "there is no *Brāhmaṇa* or *Sramaṇa* who could preach such religion as you did", fully confirms and unequivocally establishes his faith in the *Nirgrantha* religion.

It appears that Ajatasatru's submission to the Buddha was just a formal thing. But never does it seem likely that in fact he ever became a follower of the Buddha. King Ajatasatru had only once met the Buddha,[11] whereas he had often visited Mahavira.[12] Not only this, the king had even attended the religious discourses of Sudharma Svami, the successor of Mahavira.[13]

Dr. Smith writes, "Both the Buddhists and Jainas claimed him as one of themselves. The Jaina claim appears to be well founded."[14] According to Dr. Radha Kumud Mukherjee, Ajatasatru was a follower of Mahavira in the days of the Buddha and Mahavira.[15] He further states that it is often observed that the Jainas have called Ajatasatru and Udaibhadda both as men of high character as both were followers of the Jaina religion. It is because of this that their characters have been stained in the Buddhist books.[16]

There are many more reasons for Ajatasatru not being a follower of the Buddha, such as his intimacy with Devadatta, a rebel disciple of the Buddha ; enmity with the Vajjis, a favourite clan of the Buddha ; his battle against Prasenajita, a staunch devotee and follower of the Buddha.

The Buddhist tradition looks on him as a killer of his own father,[17] while the Jainas regard him as most humble to his father after the repentance for his bad deed.[18] These references tend to show Ajatasatru's distance from the former traditions and nearness to the latter.

The Buddha's disregard for Ajatasatru is clearly surmised from the fact that after the king had heard the discourses of *Sāmaññyaphala*

[11] *Buddhist India*, p. 88.
[12] *Sthananga Vrtti*, 4-3.
[13] *Parisista Parva*, *sarga* IV, *sloka* 15-54.
[14] *Oxford History of India* by V. A. Smith, second edition, Oxford 1923, p.51.
[15] *The Hindu Civilization* (Hindi Edition), pp 190-1.
[16] *Ibid.* p. 264.
[17] *Dighanikaya*, *Samannyaphala Sutta*.
[18] *Aupapatika Sutra* (Hindi Edition), p. 26, *Senaprasna*, chapter III, question 237

and gone, the Buddha thus addressed his disciples : "The king does not have good thinking. He is an unfortunate king. Had he not murdered his religious-minded father, he could have attained, in his very present state, religious insight."[19] With reference to Devadatta, the Buddha remarked, "Monks, he keeps friendship, and lives and remains in contact with Magadharaja Ajatasatru, who is an evil man."[20]

Once the Buddha was giving discourse to king Bimbisara in the royal palace. The child Ajatasatru was seated on Bimbisara's laps. Bimbisara was not very attentive to the lessons, and was often caring to fondle Ajatasatru. Then the Buddha drew Bimbisara's attention and narrated an anecdote of the substance in which he tried to convey that "you are much attached to him, but he shall be your killer."[21]

Ajatasatru deputed his minister Vassakara to the Buddha for desired conquest of the Vajjis. In fact this was nothing but a conspiracy to know about some secrets of victory. Had Ajatasatru been a follower of the Buddha, he would not have played such a deceitful trick.

It is said that Ajatasatru got killed 500 *Niganthas* (Jaina monks), murderers of Maudgalyayana.[22] This expresses his firmness towards Buddhism. But this is only mentioned in *Aṭṭhakathā* (commentary) and thus has no greater importance than being merely a hearsay. There are some more narrations in the *Aṭṭhakathā* such as : 'Who should inform Ajatasatru of the Buddha's death and how.' This was a problem for his ministers. They thought that the news should be so conveyed as not to shock the king's heart. Pretending to cure the effects of a bad dream, they arranged a *catur-madhu-snāna* (bathing in four sweet liquids) and informed him of the Buddha's *nirvāṇa in* that pleasant environment. Even then Ajatasatru fell into a trance as he heard the news. Twice again he was made to bathe in the *catur-madhu* and then only he regained consciousness and expressed deep regrets.[23] According to another tradition, Minister Vassakara made the Buddha's death known to Ajatasatru by showing him the pictorial biography of the Buddha from birth to *nirvāna.*[24] These events attribute to Ajatasatru a devotion for the Buddha. But since these narrations have been taken from later works, they cannot be taken as authentic ones.

[19] *Dighanikaya, Samannyaphala Sutta.*
[20] *Vinayapitaka, Chullavagga, Sanghabhedaka Khandhaka* 7.
[21] *Jatakatthakatha, Thusa Jataka*, 238.
[22] *Dhammapada Atthakatha*, 7.
[23] *Dhammapada Atthakatha*, part II, pp. 605-6.
[24] *Encyclopaedia of Buddhism*, p.320.

Devadatta's disciple Upaka, the son of Mindika, after having discussions with the Buddha, came to Ajatasatru and condemned the Buddha. But Ajatasatru got enraged and asked him to get away.[25] The *Aṭṭhakathā* make further addition that Ajatasatru got *Upaka* turned out by his servants with neck-grip.[26] This also is not a proof of Ajatasatru being a follower of the Buddha. A wise man deprecates those who speak low and unmannerly of others. Had Ajatasatru been a devotee of the Buddha, Upaka would not have dared to go to him and defile the Buddha. It was only because he took Ajatasatru to be his master Devadatta's well-wisher that he dared to do so.

There are certain references available in the later works which point to Ajatasatru's antagonism to Buddhism. According to *Avadānaśataka*, king Bimbisara built a *stūpa* on the Buddha's nails and hairs during the Buddha's life-time. Ladies of the harem used to worship this *stūpa* with incences, flowers, etc. Ajatasatru put a ban on this worship immediately after his accession to the throne. When Srimati, a lady of the harem, still worshipped, she was awarded death penalty.[27] According to *Theragāthā Aṭṭhakathā*, Ajatsatru even tried to get murdered his younger brother Shilavat who had become a Buddhist monk.[28]

These anecdotes do not support the contention that Ajatasatru was a follower of Buddhism, but, on the contrary, they tend to prove that he was an antagonist of Buddhism.

Well-known scholar of Buddhism Rhys Davids clearly expresses :

"At the close of the discourse the king is stated to have openly taken the Buddha as his guide in future and to have given expression to the remorse, he felt at the murder of his father. But it is also distinctly stated that he was not converted. There is no evidence that he really, after the moment when his heart was touched, continued to follow the Buddha's teaching. He, never, so far as we know, waited again either upon the Buddha, or upon any member of his order, to discuss ethical matters, and we hear of no material support given by him to the order during the Buddha's life-time.

"We are told, however, that after the Buddha's death, he asked (on the ground that he, like the Buddha, was *Kṣatriya*) for a portion

[25] *Anguttara Nikaya*, 4-8-188.
[26] *Encyclopaedia of Buddhism*, p. 319.
[27] *Avadanasataka*, 54.
[28] *Theragatha Atthakatha*, *gatha* 609-19.

of the relics ; that he obtained them ; and built a *stūpa* or burial mound over them. And though the oldest authority says nothing about it, younger works state that on the convocation of the first Council at Rajagrha, shortly after the decease, it was the king who provided and prepared that hall at the entrance to the Sattapanni cave, where the rehearsal of the doctrine took place. He may well have thus showed favour to the Buddhists without at all belonging to their party. He would only, in so doing, be following the usual habit so characteristic of Indian monarchs of patronage towards all schools."[29]

Mother's longings during pregnancy

The description of Kunika's birth and his revolt against his father is almost identical in both the traditions. We find this description in the Jaina canon *Niryāvalikā* and in *Dīghanikāya Aṭṭhakathā* of the Buddhists. Both the traditions name his father Srenika (Bimbisara). His mother's name was Cellana according to the Jaina tradition and Kosala Devi according to the Buddhists. The Jainas state that his mother, on the day of conception, saw a lion in a dream but the Buddhists do not mention anything about it. According to the Jaina tradition, the mother longed during pregnancy to eat the fried and baked meat of king Srenika's heart muscles and drink wine. According to the Buddhists, she longed only to drink the blood from the kings arm. Both the traditions state that the king fulfilled these longings. According to the Jaina tradition, Abhaya Kumara slyly so manouvered that the king's heart muscle was taken out and given to her, but in fact it was not even touched. The Buddhists state that blood from the king's arm was extracted by a doctor and the mother's longing fulfilled. The queen later felt aggrieved of this incident and even attempted to destroy the embryo in the womb. According to the Buddhists, this she attempted to doas the astrologers had predicted the would-be child to be a murderer of his father. But the Jainas state that this she attempted out of her own thinking as to what could be expected of one who, even, while in the womb, demanded his father's heart.

Srenika's affection for his son

According to the Jaina tradition, Cellana, the queen-mother, threw away the child on a slum soon after its birth. There a cock bit his little finger. The finger bled. No sooner did the king come to know about this, he, out of affection, felt aggrieved and then quickly came to the

[29] *Buddhist India*, pp. 15-16.

spot. Picking up the child he brought him to the queen and cured the finger by sucking the blood from the wound. The Buddhist tradition gives the following account of it : "When the child was born, the king's minister apprehending that she might kill him took away the child. Later, after some time, the child was restored to the queen, who under the impact of her motherly love for the son, willingly nourished him. Once, child Ajatasatru developed an abscess on his finger. The servants took the weeping child to the king in the court. The king took the finger in his mouth. The abscess bled out. The king, out of his affection for the son, did not spit out the pus but swallowed it."

Father's imprisonment

The Jaina account of Kunika's plot against his father says that Kunika, being ambitious for the throne, made connivance with his brothers. Putting his father into prison, he himself occupied the throne. According to the Buddhist tradition, it was Devadatta who instigated Ajatasatru for acquiring the throne and so he imprisoned his father in the hot-house.

Patricide

According to the Jaina tradition, Kunika, on a ceremonial day, went to his mother, Cellana, for saluting her. The mother did not accept his salutations. On being asked about the reason for her refusal to accept his salutations, the mother narrated the episode regarding Srenika's filial affection for his son and rebuked him for his foul deeds. It swayed Kunika's heart with love for his father. Having lamented for his misdeed, he at once took up a chisel and set out to cut the chains to free his father. On seeing him come, Srenika, anticipating of his imminent murder, preferred to commit suicide. He instantly took a deadly poison *tālapuṭa* and ended his life.

The Buddhist tradition narrates that none else was allowed entry into the hot-house where Srenika was imprisoned except Kosala Devi, the queen-mother. Ajatasatru wanted to starve the king to death at the instance of Devadatta who forbade the killing of father with weapons. Kosala Devi, under the pretext of seeing the king, used to carry meals concealed under her laps and gave it to the king. Knowing of this, Ajatasatru ordered his servants, "Do not let my mother go with covered laps." Then she started carrying meals in her head-dress. When this too was forbidden, she carried the meals concealed in her golden foot-gear. On being prohibited for this too, the queen used to

go to the king after taking bath in perfumed water and then smearing her body with the four sweet liquids. The king licked her body and kept himself alive for a few days. Ajatasatru finally stopped her visiting the king. Then the king lived by walking about in his cell meditating. When Ajatasatru observed that the king was not dying, he called the barbers and ordered, "Cut open the feet of my father, the king, with a weapon, smear them with salt and oil, and roast them on the *kher*-wood coals." The barbers did this and the king died.

Repentance

Both the traditions speak of Kunika's repentance at the death of Srenika. According to the Jaina tradition, Kunika had already repented before the king's death for his misdeeds, on hearing about his father's filial love from his mother. Seeing his father dead, he fell down on the earth as a *campaka* tree cut by a chopper falls. Regaining consciousness after a couple of hours, he bitterly wept, and exclaimed, "Oh ! What a sinner am I ! How irreligious and doer of wicked deeds am I ! I imprisoned with chains my godly father. It is because of me that king Srenika has died." Being grief-stricken, he left Rajagrha and resided in Campanagari and made it the capital of Magadha.

According to the Buddhist tradition, a son was born to Ajatasatru on the day of Bimbisara's death. Messengers delivered a written message about the birth of a prince. The king felt overjoyed with affection and filial love. Even his bones and marrows were seized of happiness. The joy he experienced at the birth of his son made him realize something of affection his own father must have felt for him. Immediately he ordered his servants to set free his father. Messengers also handed over to him the death news of Bimbisara. On reading the news of his father's death, he screamed and ran to his mother and asked "Did my father love me ?" The mother narrated the episode of sucking the finger. Then he became all the more grief-torn and repented for his deeds.

Comments

The episodes of dream longings, finger wound, imprisonment, etc., in the narratives of the two traditions are different but, from the basic point of view, there exists some similarity. This similarity in the basic viewpoints is not unnatural. Every major incident, even in its own period, gets currency in diverse forms and versions, the more so when there is a time lag. The Jaina canon *Niryāvalikā* is believed

to have been compiled before the beginning of the Vikram era (56 B.C.)[30] while *Aṭṭhakathās* are regarded to have been written in the 5th century of the Vikram era.[31] It may well be a cause of their difference. In all the traditions, episodic matters, getting transmitted by verbal versions, are compiled in written form only after a time-gap of centuries. The Buddhist narrative about the king's murder emphatically exposes the cruelty of Ajatasatru, while the Jaina narrative presents it in a moderate way. The Buddhist version of cutting the feet, putting salt and roasting them, appears to be the most inhuman, while according to the Jainas, Srenika suffered only imprisonment with no tortures like starving, etc. Even death is stated to be the outcome of suicide by the king himself. On the contrary, Ajatasatru is accused of patricide as per the Buddhist tradition. All these facts tend to prove that Ajatasatru was a follower of Jainism.

To be Continued

[30] Pt. Dalsukha Malvania, *Agama Yug-ka Jain Darsan*, Sanmati Gyana Pitha, Agra, 1966, p. 29.

[31] *Bhiksu Dharmaraksita, Acarya Buddhaghosa*, Mahabodhi Sabha, Sarnath, Varanasi, 1956, p. 7.

PAUMACARIU

Svayambhudeva

Of all the stories, Rama story is most popular in India. Hence we get a vast literature based on the life and exploits of Rama.

Of the Rama story, Valmiki's *Rāmāyaṇa* is undoubtedly the earliest. He is acknowledged as the first poet (*ādi-kavi*) of Sanskrit literature. Then this story was incorporated with little or no change in almost all the *Purāṇas* like *Vāyu*, *Agni*, etc. Sometimes different sects gave their own colouring to the main story and we get books like *Yoga-Vāśiṣṭha*, *Adbhut-Rāmāyaṇa, Ānanda-Rāmāyaṇa, etc.* Later classical poets and dramatists like Kalidasa and Bhavabhuti, also have drawn from the story of *Rāmāyaṇa* and we get finest literary creations like *Raghuvamśam* and *Uttara-Rāmacaritam.* Rama story has been rendered in almost all the modern Indian languages and each region has its own poet. Tulsidasa's *Rāmacaritamānasa* is most popular in northern India. Rama story has travelled even beyond this land to Ceylon, Tibet, Khotan, Indonesia, Indochina, Thailand and Burma.

For this popularity of the story, non-Brahmin cultures like the Buddhist and the Jaina have also adopted this story and have reconstructed it

according to the tenets of their religion. The story of Buddhist *Daśaratha Jātaka* is well-known as at one time it was considered to be the earliest form of Rama story. Buddhist interest in Rama story, however, declined gradually with time. But that was not the case with the Jainas. They have produced from the earliest times a vast literature on Rama-story, not only in Prakrit but also in Sanskrit, Apabhramsa, and Kannada and at later period in Rajasthani, Hindi and Gujarati and sustained interest in it.

The earliest known Jaina poet of Rama story is Vimala Suri who is believed to have flourished in the 1st century A.D. But on the basis of the language of his *Paumacariya*, Dr. Jacobi placed him in the 3rd. Whatever that may be, Vimala Suri, like Valmiki of Sanskrit literature, is the first poet of Prakrit literature. Ravisena wrote his Sanskrit *Padmacaritam* in 660 A.D. It is almost a verbatim reproduction of Vimala Suri's *Paumacariya*. In this line Svayambhudeva comes third, but his *Paumacariu* is the earliest epic of Apabhramsa literature.

Of Svayambhudeva very little is known. He has been referred by his son, who himself was a poet, as *Kavirāja*, *Kavirāja-cakravarti*, *Vidvān* and *Chandacūdāmaṇi*. These are not empty superlatives as Svayambhudeva has been acknowledged as a great poet even by modern scholars like Pandit Rahula Samkrityayana and his epic has been acclaimed as the finest specimen of Apabhramsa style. Besides this, he also wrote *Rathanemicariu* in the same epic style and a treaties on metrics.

Svayambhudeva belonged most probably to the *yāpanīya* sect of the Jainas, a sect which though existing at present only in name, once enjoyed a status parallel to the *Svetāmbara* and *Digambara* sects and it seems that his literary activities flourished in Maharastra-Karanataka region. Of the date of Svayambhudeva's *Paumacariu* we are not certain as no definite date of composition has been given by the poet himself. But on the basis of literary references it can be reasonably said that it was composed between the beginning of the 8th century and the end of the 9th century A.D. It consists of 5 Books (*kāndas*), viz., *Vijjāhara* (*Vidyādhara*)—20 Chapters (*sandhi*), *Ujjhā* (*Ayodhyā*)—22 Chapters, *Sundara*—14 Chapters, *Jujjha* (*Yuddha*)—21 Chapters and *Uttara*—13 Chapters. Below we give a running summary of this great epic. It begins with a homage to the *Tīrthankaras*.

tihuaṇalaggaṇakhambhu gurū parameṭṭhi ṇaveppiṇu
puṇu ārambhiya rāmakaha ārisu joeppiṇu

VIDYADHARA KANDA

The place is Rajagrha, the capital of Magadha. Srenika (Bimbisara) is the ruling monarch. Mahavira has arrived in the city and is holding a congregation on Mount Vipula. A messenger informs the king of the arrival of Mahavira. On hearing this, the king goes through the prescribed ceremony of homage and proceeds to meet the spiritual overlord in the audience-hall. The twelve compartments of the hall are already full when Srenika arrives. He pays his respect to Mahavira and expresses the desire to be given the correct version of the Rama story.

paramesara parasāsaṇehi suvvai vivarerī
kahe jiṇasāsaṇe kema thiya kaha rāhavakeri

jage loehi dhakkarivantaehi
uppāiu bhantiu bhantaehi

Oh Lord, the Raghava episode is heard in other faiths in a distorted form. So be good to give the Jaina version. Motivated people in the world produce narrow versions of this narrative.

Then deputed by the Master, Gautama thus begins the story :

On Rsabha, the Jina

Of the fourteen *kulakaras*, the last one was named Nabhi. His consort Marudevi was to be the mother of the first *Tirthankara* Rsabha. Anticipating this, the six goddesses, Kirti, Buddhi, Sri, Hri, Dhrti and Laksmi approached Marudevi in human form to serve her. In due course Marudevi saw the fourteen auspicious dreams that the mothers of all the *Tirthankaras* are wont to see. Then Rsabha was born.

On his birth, Rsabha was duly adored by Indra who took him to Mount Mandara and placed him on the throne. Then followed the usual heavenly festivity of ablution ceremony and water-jars of seven seas were emptied over Rsabha's head. Indra then adorned him with various ornaments and gods danced and sang.

jaya tihuyaṇa gurū ṇayaṇaṇaṇdaṇa
jaya devāhideva paramappaya
jaya tiyasindavindavandiyapaya

Years passed and Rsabha grew up. And in course of time when the third portion of time-cycle of *Suṣama-Duṣama* came to an end the *kalpavṛkṣas* (subsistence-trees) began to disappear. And people afflicted by hunger came to Rsabha for subsistence. Rsabha knowing the end of *Suṣama-Duṣama*, taught them four arts of *asi* (sword), *masi* (pen), *kṛṣi* (agriculture) and *vānijya* (commerce) and they learnt how to grow their own food for subsistence and how to protect themselves. He then got married to Nanda and Sunanda and was coronated a king. Before this, marriage ceremony was not known though twin-borns used to live like man and wife and kingship was also unknown.[1] From these marriages Rsabha begot hundred sons and two daughters. Of these most noted was Bharata, his eldest son who became the first *cakravarti*, the overlord of six regions of Bharatavarsa and from whom this country takes its name.

Rsabha thus became immersed in the affairs of the state and worldly pleasures. Seeing this Indra with a view to awaken love of renunciation in Rsabha sent a beautiful damsel Nilanjana whose life-span was nearing its end to dance before Rsabha. She danced before Rsabha as desired but while dancing she fell dead. Seeing the girl suddenly die, Rsabha was struck with the ephemeral nature of worldly glory and resolved to renounce the world. Bharata was installed on the throne at Ayodhya and his territory was distributed amongst his sons. Rsabha then went to Purimatala (Prayaga, modern Allahabad) where with four thousand kings he renounced the world.

Hencefourth Rsabha led an austere life. At that time he had to fast for a whole year. As he moved from place to place everybody brought him rich presents but no food for subsistence (begging was not known before it). Unable to bear this hardship his followers left him and took meals and founded new faiths. At that time Nami and Vinami, sons of Kaccha and Mahakaccha, came to him to ask for their share of the kingdom. Asked by Indra they said 'when they were abroad the kingdom was portioned off amongst the sons of Rsabha and they were left out'. Indra then assumed the form of Rsabha and gave them the rulership of the northern and southern slopes of the Mount Vaitadhya

[1] In Jaina notion, the initial human creatures were twins, one male and one female. When grown-up they would live like man and wife and give birth to a twin, a boy and a girl who in turn had a similar course. Nanda was natural twin with Rsabha and so per prevailing practice they became man and wife. But, thus goes the story that Sunanda's brother had died by the falling of a palm and so Rsabha married this girl who had lost her would be partner. In this way, he was the first also to introduce marriage in human society, as he was the first also to introduce the institution of kingship in the polity.

together with some miraculous powers. Rsabha meanwhile reached Hastinapura where the ruling monarch Sreyamsa offered him sugarcane-juice. Rsabha took the juice and broke his one-year-old fast. Gods showered gold and jewels and on account of the non-exhausting gifts received by Sreyamsa the day was known as *Akṣaya-tṛtiyā*.

Rsabha then returned to Purimatala where in Sakatamukha park he practised further austerities under a banyan tree. At last he attained the *kevala* knowledge and became the first *Tirthankara* of this *Avasarpini*.

This was followed by *samavasarana*. Gods constructed a golden audience hall where Rsabha preached the tenets of Jainism to all assembled gods, men, birds and beasts. Many took to renunciation and many followed the house-holders' vows. Then Rsabha proceeded to Gangasagara. Here his son became the paramount ruler of the whole earth.

jiha bappeṇa māhappeṇa laiu ṇāṇu tam kevalu
tiha putteṇa jujjhanteṇa sa i bhu yabaleṇa mahiyalu

Just as the father by practising supreme austerities attained supreme knowledge, *kevalajñāna*, so the son, by the prowess of his own arms, attained the paramountcy of the world.

Bharata came back after the conquest of the world (*digvijaya*) but the insignia of victory, the Divine Disc (*cakraratna*), refused to enter the city. It was by following this *cakraratna* Bharata went out for world conquest. So he asked his ministers, whether any king still remained unconquered. Thereupon they said, "All are conquered except your younger brother Bahuvali, king of Potanapura (Taxila)." Messengers were sent to him so that Bahuvali might accept his sovereignty which the latter refused as he owed nothing to Bharata.

This enraged Bharata who marched against Bahuvali with his whole army. Bahuvali also made preparations for war and the two armies confronted each other outside Potanapura. Apprehending a mass carnage and moved by pity, Bharata and Bahuvali both agreed that they would fight it out amongst themselves in duel instead of destroying the whole army. Accordingly modes of duel-fight were decided upon and Bharata was defeated in the first two rounds. The last one was a physical combat. In this also Bahuvali was about to win a victory as he had lifted Bharata by his two hands. Bharata thus rebuffed released his Divine Disc

(*cakraratna*) but that too did not touch Bahuvali as he was destined to obtain *kevala*-knowledge in this life. Bharata's position was pitiable and Bahuvali was about to crush him when spiritual awakening dawned in Bahuvali's mind. He not only released his elder brother but also gave him his territory and retired to practise austerity. He remained immovable as a rock in deep meditation for one year during which creepers grew over him and he was turned into an abode of snakes and scorpions.

Rsabha was stationed on Mount Astapada (Kailasa) at that time and Cakravarti Bharata went there to pay his respects. He enquired of his father why despite such a severe austerity, Bahuvali did not attain *kevala*-knowledge. The *Jina* replied :

"Bahuvali still cherises the *irṣā-kaṣāya*, thinking, even though he has made over the earth to you, why then he is still placing his feet there-on. So he fails to attain *kevala*-knowledge."

Learning this Bharata went to Bahuvali, fell at his feet and said,

tau taṇiya pihimi hau tumha dāsu

The earth is really thine ; thy vassal am I.

This released Bahuvali of his last *ghāti karma* and he attained *kevala*-knowledge. In the end he went to the abode of the *siddhas*. So also did Rsabha, and Bharata, the supreme overlord of the earth, ruled from Ayodhya.

To be Continued

Anekantavada and the Buddhist Philosophers

BHAG CHANDRA JAIN

Anekāntavāda is the heart of Jaina philosophy. Reality possesses infinite characters which cannot be perceived or known at once by an ordinary man. Different people think about different aspects of the same reality and therefore their partial findings are contradictory to one another. Hence, they indulge in debates claiming that each of them was completely true. The Jaina philosophers thought over this conflict and tried to reveal the whole truth by establishing the theory of non-absolutist standpoint (*Anekāntavāda*) with its two wings, *Nayavāda* and *Syādvāda.*

There are two mutually distinct and fundamental standpoints from which all things can be considered. They are universalization and particularization. Universalization starts with the observation on a synthetic basis of similarities and gradually reaches the level where distinction exists and finally concludes that any object of consciousness is in reality only a single element. On the other hand, particularization is based on observation of dissimilarities which finally leads one to the conclusion that the universe is but a conglommeration of completely dissimilar existences.

It would be helpful to remember that the nature of reality is determined in Jainism by refering to the *dravya* (matter), *kṣetra* (place) *kāla* (time), and *bhāva* (state). This is the positive factor. The negative factor is that of referring to the negative counterpart (*niṣedha-pratimukha*) of a particular object such as the absence of *ghatatva* (jar-ness) in cloth and vice-versa. This negative factor constitutes the full-fledged nature of the jar as the positive one.

The nature of reality is the main problem of philosophy. On the basis of *Syādvāda* the Jainas established the dual-character of reality. In the medieval period of logic the non-Jaina philosophers, especially the Buddhists, such as Nagarjuna, Dharmakirti, Prajnakara, Arcata, Santiraksita and Jitari attacked the theory and blamed the Jainas for 'several defects and ultimately called their theory "*mithyāvāda*" and '*jālmakalpita*".

The main arguments of the Buddhists to reject the *Syādvāda* or *Anekāntavāda* doctrine are as follows :

(1) The two characters cannot exist together in one reality. Otherwise there would be a self-contradiction of affiirmative and negative characters. Other defects to be mentioned are confusion and commingling that follow self-contradiction.

Dharmakirti is of the view that the Jaina theory of dual character, viz., universal and particular, is so formulated that the character of particularity is relegated to the background and made less significant. He explains this with reference to the famous example of camel and curd. If the particularity which distinguishes camel from curd or vice-versa is not important factor, he says, one may as well eat a camel when he wants to eat curd. He tries by this agrument to demolish the Jaina theory as he understood that curd is not only curd by itself (*svarūpena*), but also camel is a relative sense (*pararūpena*). According to Dharmakirti, there cannot be a universal character between camel and curd and even if such a character exists, their mutual difference or particularity is all that matters for both identification and use.

sarvasyobhayarūpatve tadviśeṣanirākṛteh
codito dadhi khadeti kimuṣtram nābhidhāvati
athāstyatiśayah kaścit yena bhedena vartate
sa eva dadhyonyatra nāstītyanubhayam param[1]

Santiraksita also points out that there would be a commingling (*sāmkarya*) and a confusion (*sandeha*) in the dual nature of reality, the result of which would not be helpful to decide which is general and which is particular :

paraspara svabhāvatve syātsāmānyaviśeṣayoh
sāmkaryatattvato nedam dvairūpyamupapadyate[2]

If the general and the particular are regarded as non-different from one and the same thing, how could there by any difference in the nature of these two characters ? And being non-different why should it not be regarded as one ?[3]

[1] *Pramanavartika*, 1.184-5.
[2] *Tattvasamgraha*, 1722.
[3] *Ibid.*, 1720-30.

Karnakagomin also tried to show the defects in the Jainas' theory of universal-cum-particular character or *ūrdhvatāsāmānyātmaka* and *tiryakasāmānyātmaka vastu.* He then rejected the theory saying that there should be either *abheda* or *atyantābheda.* Both characters cannot co-exist in the same substance. Hence the *urdhvatāsāmānya* could be destroyed because things are not permanent.

As regards *tiryakasāmānya*, that is also defective in character in his opinion. He says : if the universality were in the substance, the *ghaṭa* (pot) and *paṭa*(linen) or *dadhi* (curd) and *uṣtra* (camel) would be identical. Hence a shape of a water-pot should be found in cloth and a curd-eater should consume a camel. Therefore *Syādvāda* doctrine is false (*mithyāvāda*) in his opinion.[4]

(2) The second point is that the triple character (production, destruction, and permanence) of reality in Jainism is itself a self-contradictory formula, as it cannot be associated with reality, since a thesis is faulty on account of *anvasthā-doṣa* (*regressus ad infinitum*).[5]

Prajnakaragupta (660-720 A.D.), the well-known commentator and a pupil of Dharmakirti also points out that origination, destruction and permanence cannot exist together. If it is destroyed how can it be a reality ; if it is permanent, how can there be destruction, and if it is permanent, it should always be borne in mind. He then argues that the reality cannot be realised as both eternal and non-eternal. It should be accepted as either eternal or non-eternal.[6]

Arcata follows the arguments of Nagarjuna and Prajnakaragupta. He says : origination and destruction cannot exist together in one *dharmī*, since they are contradiction in character. The argument "they take place relatively" would not solve the question, because in the course of origination and destruction, permanence would not be there, and likewise in the presence of a pernament character the other two would be absent. Therefore a triple-charactered nature of reality as the Jainas assert, is not possible according to Arcata's way of thinking.[7]

[4] *Pramanavartika Svavrtti Tika*, p. 332-42.
[5] *utpadadyastrayo vyasta nalam laksanakarmani*
samskrtasya samastasya rekatra kathamekada
utpadasthitibhanganamanyat samskrtalaksanam
asti cedanvasthaivannasti cette na samskrtah—Madhyamika Karika, 45-46.
[6] *Pramanavartikalamkara*, p. 142.
[7] *Hetubindu Tika*, p. 146.

(3) The third point is raised that the *bhedābhedavāda* (identity-in-difference) conception which means the substance and its modes cannot be separated from a realistic standpoint, but they are different in name, number, nature, place, etc. from a practical viewpoint is not correct. Therefore, the Jaina view : "All is one, and all is not one (*sarvam sarvātmakam na sarvam sarvātmakam*)[8] is not helpful to understand their theory.

Dharmakirti tries to clarify this view in critical way by presenting a traditional example of the Jainas. The Jainas explain their theory of the nature of reality with the illustration of a golden-jar (*svarṇa-ghata*), where gold is considered the general, and not particular, character. Here Dharmakirti points out why the Jainas do not recognize the jar or pot itself as a general character, since *dravyatva* is in all of them according to Jainism.[9]

Arcata refutes the view by saying that the difference between substance and its modes by name, number, etc., and the unity of them into one by place, time, nature, etc., are not simultaneously possible as the nature of reality, since an entity cannot assume more than one character.[10]

He further points out that *sanjñā* is the cause of an intimation (*sanketa*) which depends on desires. How then can one differentiate it by name, since it is also one, not two ? Words are fictitious. The difference, therefore, would be imaginative. *Sankhyābheda* also is not possible as there is a difference between *vācya* (to be spoken) and *vācaka* (speaker), which is also *kalpita* (imaginative). Further he says that without the destruction of a substance there would be no destruction of its modes. Hence, they can be identified neither as *bheda* nor as *abheda*. If the modes are different from the substance, it would not be connected with them. If they are accepted as non-different, their natures would be one. How then could the *lakṣaṇabheda* be applied ? *Kāryabheda* is also possible as there is no difference in nature.

The theory "substance and its modes are not different (*abheda*) in place, time, nature" is also defective in Prajnakara's view. He says "position, the form, smell, juce, touch etc. are different in modifications. If the nature stays with substance and modes in the form of dest-

8 *Pramanavartika*, 1.183

9 *Ibid*, 1.184-5.

10 *drvyaparyayarupatvat dvairupyam vastunah* kila *tayorekatmakatvepi bhedah sanjnadibhedatah*—*Hetubindu Tika*, p. 104.

ruction and otherwise, the substance would be two as *ghaṭa* and *paṭa*, not one which removes *abhedatva* with them." Further he says, if the *bhedābheda* is accepted, the *bheda* (difference) would be fictitious due to not leaving the *abheda* (identity), and hence *abheda* would be proved as false in character. Here Arcata thinks in terms of *ubhayavāda* that if the substance and modes are completely different, all the evils of both the "identity-view and difference-view" will play upon this conception.[11]

Here, the Buddhist philosophers misunderstood the theory of *Syādvāda*, since they treated the dual characteristic of the nature of reality as absolutely different from each other. This theory originally belonged to the *Vaiśeṣikas*, and not to the Jainas. The theory of the *Vaiśeṣikas* called *ubhayavāda* is criticised by the Jainas themselves, who observed in it the defects of self-contradiction, commingling, doubt etc. The Buddhist philosophers have found the very same defects in the Jaina theory of *Syādvāda*.

The foremost argument against this doctrine is the violation of the Law of Contradiction, which means that "be" and "not be" cannot exist together. But the Jainas do not accept this formula in toto. They say that the validity of the Laws of Thoughts should be considered by the testimony of experience (*samvedana*) and not by pre-conception. Experience certifies that the dual character of entities exists in respect of its own individuality and does not exist apart from and outside this nature (*sarvamasti svarūpeṇa pararūpeṇa nāsti ca*) as we have already seen. In relativistic standpoint both, being and non-being can exist together. Everything is real only in relation to and distinction from every other thing. The Law of Contradiction is denied absolutely in this respect. The point is only that the absolute distinction is not a correct view of things according to Jainism.

Dharmakirti urged with regard to the universal-cum-particular character of reality that this theory compelled one to recognize the curd and camel as one entity. In connection with the fallacious middle term (*hetvābhāṣa*) Akalanka points out that the Buddhist philosophers discover defects to censure the Jainas on the basis of invalid arguments (*mithyājāti*).[12] For instance Dharmakirti ignores the formula "*sarvo-*

[11] *abhedasya parityage bhedan syat kalpanakratah*
tasya'vitathabhve va syadabhede mrsarthata
bhedabhedoktadosasca tayoristau katham na va
pratyekam ye prasajyante dvayorbhave katham na te—*HBT.* v. 20 & 25, p. 106.

[12] *bhutadosasyodbhavayitumasakyatvena asaddusanenodbhavanam sa jatih*—*Nyaya-viniscaya-vivarana*, vol. ii p. 233.

bhāvastadatatsvabhāvah" and tries to establish equality between curd and camel. Hence he questions why one who intends to eat curd, does not go to eat a camel in place of curd, since according to Jainism, both have the universal character.[13]

Akalanka tries to disarm critics like Dharmakirti by pointing out the definition of *sāmānya* and *viśeṣa*. Vadiraja, a commentator of Akalanka explains that the similar transformation of a thing into its modes (*sadrasaparināmo hi sāmānyam*) is called *sāmānya*.[14] According to this definition, the modes of curd and camel are not similar : they are really completely different, as well as similar. How is it then possible that there elements are mixed ?

Another argument used for the refutation of the Buddhist standpoint is that the identity is only among the modes of curd, as hard, harder, hardest, etc., but they have not any sort of relation with the modes of camel. Hence, they can never be mixed with each other. Vadiraja refers here to a traditional fiction that Dharmakirti proved himself as a *viduṣaka* (jester) because he did not possess a good knowledge of the opponents' theory.[15]

Akalanka again criticises the view of Dharmakirti saying that if the argument that "the atoms of curd and camel may have been mixed sometimes before and the atoms of curd have still the capacity to be transfered into the modes of camel" is to be raised, it would not be advisable. For the past and the future modes of an entity are different, and all transactions and transformations run according to present modes. The curd is for the purpose of eating, while the camel is for riding. The words for them are also completely different from each other. The word "curd" can be applied only to curd, not camel. It is the same case with the word "camel" too.

Akalanka further points out that if in relation to past modes, the unity between curd and camel is derived, then Sugata (the Buddha) was *mṛga* (deer) in his previous birth and the same *mṛga* became Sugata.

[13] *tatra mithyottaram jatih yatha' nekantavidvisam dadhyustraderabhedatvaprasangadekacodanam*—*Nyaya-viniscaya*. 2.203.

[14] *NVV*. vol. ii. p. 233.

[15] *purvapaksamavijnanaya dusako'pi vidusakah, iti prasiddhah*, *NVV*, vol. ii, p. 233. At another place Dharmakirti is called "*kathamunmatto*" (*NVV*. p. 17).

Why then should Sugata only be worshipped and *mṛga* be considered edible ?[16]

> *sugato'pi mṛgo jāto mṛgo'pi sugataḥ smṛtaḥ*
> *tathāpi sugato vandyo mṛgaḥ khādyo yathesyate*
> *tathā vastubalādeva bhedābhedavyavasthiteḥ*
> *codito dadhi khādeti kimuṣṭramabhidhāvati*

Thus he tries to prove that as the transformations of Sugata and *mṛga* are quite different, and their being worshipped and eaten are related to their modes, all substances have the capacity to be transformed only to their possible modes, not to others. Therefore the identity between the modes of curd and camel cannot lead to the truth. Their transformations do not have the *tadātmya-sambandha* and *niyata-sambandha:*

> *sthuletarākārayorapyevamanyonyabhede satyapi dravyaenaikena tādātmyopapatteravyavino jaināabhimatasya suvyavasthatvāt.*[17]

As regards the triple character (origination, destruction, and permanence) of reality, the Jainas support it through "*anyathānupapanna-tvahetu*" as explained before. The Buddhists themselves are of view that a thing perishes immediately after its origination, and this continuity never ends. The continuity of moments or similar moments (*sajātiya-kṣaṇas*) are considered the material cause (*upādāna kāraṇa*). This is in fact, nothing but only *dhrauvya* or a permanent feature of the Jainas and the *sanātana* (continuity) of the Buddhists. Without accepting *dhrauvya* or *sanātana*, memory (*smṛti*), recognition (*pratyabhijñāna*), bondage-salvation (*bandha-mokṣa*), etc. would disappear from the field of experience. Therefore the permanent element is essential for the circulation into the modes.

The permanent element possesses the character of identity-in-difference (*bhedābhedavāda*). Identity is used in the sense that the substance and its modes cannot be separated from a realistic standpoint, and difference in the sense that they are different in name, number, etc. from a practical viewpoint:

[16] *NV.* 2,204-5. Like-wise, at another place, commenting on the Buddhist *Acaryas*, especially Dharmakirti, says :

> *dadhyadau napravarteta bauddhaḥ tadbhuktaye*
> *adrasyam saugatim tatra tanum samsankaranakaḥ*
> *dadhyadike tatha buhkte na bhuktam kanclkadikam*
> *ityasau vettu no vetti bhukta na saugati tanuḥ—SV.* 6.37.

[17] *NVV.* pt. ii. p. 172 ; *sadrasasudrasatmanaḥ santo niyatavṛttayaḥ*, Ibid, ii. p. 52.

guṇavad dravyamutpādavyayadhrauvyadayo guṇah
dudrāva dravati dṛosyatyekānekam svaparyāyam
bhedajñānāt pratiyet prādurbhavatyayau yadi
abdedajñānatah siddhā sthitiramśena kenacit[18]

In other words, the modes are not absolutely different from substance, as in that case, the modes would not belong to the substance. With past reflections the substance is transferred into present modes and proves itself as a cause for future modes that are necessary for the understanding of the permanent character of an entity. To understand the difference between *guṅas* and *paryāyas*, the terms *saṅkhyā*, *lakṣana*, etc. are used. From a realistic standpoint there is no such difference which could indicate the separation between them. After refuting the objections of Arcata, Vadiraja comments that the latter is not capable of finding defects in the *Syādvāda* by his powerful voice.[19]

To preserve the unity of terms in relation to different characters, the Jainas assert an element which is called *jātyantara* (*sui generis or unque*). They maintain that a reality is a synthesis of identity-in-difference and each synthesis is *jātyantara*.[20] This is illustrated by the instance of *Narasimha* which is criticised by the Buddhist philosophers.[21] Prabhacandra says in response to the Buddhist criticism about *Narasimha* that it is neither *nara* nor *simha*, but because of their similarities they are called Narasimha. While having mutual separation they exist non-differently in relation to substance and like waves in water they emerge and sink in each other :

na narah simharūpatvāt na simho nararūpatah
sabdavijñānakāryānam bhedāt jātyantaram hi tat
na naro nara eveti na simhah simha eva hi
samānādhikaraṇyena narasimhah prakirtitah
dravyāt svasmādabhinnaśca vyāvṛttaśca parasparam
unmajjanti nimajjanti jalakallolavat jale[22]

In fact, Akalanka and other Jaina Acaryas tried to meet the arguments of the Buddhist philosophers in forceful words. The innumerable examples of scathing attacks against Buddhists can be seen in Akalanka's

[18] *NV*, 117-8.
[19] *arcatacatakatadasmaduparama dustarkapaksabalucalanat syadvadacaluvidalanacuncurna tavasti nayacancuh*—*NVV*. 1087.
[20] *yat evotpadaditrayatmakam paramartha sat*—*Sadadarsana Samuccaya*. 229.
[21] *Hetubindu Tika*, p. 106.
[22] *Nyaya-kumuda-candra*, p. 369 ; also see *Anekanta Pravesa Tika*, p. 15.

and other Jaina Acarayas' works. The caustic remarks, such as "*jādya-heṭavah*", "*ahnikalakṣaṇam*", "*paśulakṣaṇam*", etc. made by Dharmakirti himself on opponents' views are criticised by Akalanka in the *Pramāṇa-saṅgraha*.[23]

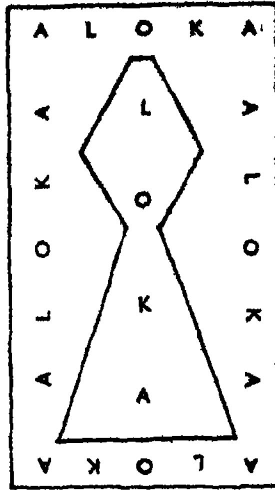
Thus the Jaina Acaryas do not accept any self-contradiction in the *Syādvāda* conception. Likewise, the other defects such as confusion, commingling etc. which are based on the self-contradiction, are also proved as "*mithyādoṣāropaṇa*". And, according to them, the criticism made by the Buddhists or others is not effective in this context. As a matter of fact, in their opinion, *Syādvāda* or *Anekāntavāda* has no defects provided it is clearly understood.

[23] *sunyasamvrtivijnana kathaniskaladarsanam*
sancayapohasanah saptaite jadyahetavah
pratijna sadhanam yattatsadhyam tasyaiva nirnayah
yadadrasyamasamajnanam tikamahrnikalaksanam, etc. p. 115-6.

The city of Madras came out to a man to pay homage to a Jaina nun, Sadhvi Chandrayasha Sri (25), in her last journey. The nun passed away on the second day of her breaking a forty-five days' fast. In living memory the city has never witnessed such an impressive procession.

Photo sent by V. G. NAIR





A JAINA VIEW OF COSMOS

—a comparative study—

(*from the previous issue*)

KASTUR CHAND LALWANI

8. *Jaina models of spheres*

Against the background of the traditional models of the orient and the occident, it will be of interest to place in somewhat greater detail the Jaina view. According to this, there is but one *loga* or *loka* (world) and beside it there is one *aloga* or *aloka* (non-world), the latter surrounding the former on all sides like a hollow sphere and is out of reach because beyond the boundaries of the world, the medium of motion ceases to exist. Viewed in its vertical cross section, the *loka* narrows from below to the centre and above it, it widens again above almost to the same degree giving the whole the shape of the English cardinal number 8. It need be added that the base and the summit of the *loka* are built up in a convex shape. The canons, however, distinguish three sections of the world, the lower, the central and the upper with widely differing denigens including plant life, animal life, human life and sub- and superhuman life, the topmost layer being the abode of the liberated. As to the over-all look of the *loka*, models differ. One model has compared

the lower, the central and the upper with a bed to rest on (*paliyanka*), a thunderbolt (*vara-vaira*) and an upright standing drum (*uddha-mrianga*). In another model, the lower and central sections are likened to a couch (*tappa*) and a cymbal (*jhallari*) and in still another the whole is compared with a broad-bottomed vessel (*supaiṭṭhaga*). In all these models, the horizontal cross-section is indicated to be circular. A *Svetāmbara* source, *Lokaprakāśa*, imagined the world as three pyramids, one upon the other, each having a square base and rising in steps on all sides, the central pyramid standing on its top surface. In contrast, the description given by the *Digambaras* show three roof-like bodies of the same unchanging length but of a steadily de-increasing width. Different measures are given of different sections and these in fact dominate most the non-canonical texts but we have no interest to record these controversies, our primary interest being in the shapes envisaged. According to one non-canonical conception, the world is a *loka-puruṣa*, i.e., it has the appearance of the human male. (*see frontispiece*)

The Jaina models of the ordered system of the spheres contain detailed accounts about their denigens. These accounts are not only detailed but also systematic, starting with the inhabitants of the hells beneath, followed by those appertaining to the classes of demi-gods at the uppermost stage of the lower sphere, followed by the pre-stages of animals, their lower species, followed by higher and more developed animals, reaching ultimately to human beings, and then the gods of diverse status depending on their spiritual progress residing at different layers of the upper sphere rising ultimately to the *siddhas* or the liberated at the top-most stage, where the *loka* comes to an end.

9. *Jaina view of the Lower Sphere* (*ahe-loga or adho-loka*)

Starting with the Jaina view of the *adho-loka*, they have conceived seven regions in the lower world having in the aggregate the appearance of a wine-cup turned upside down. (cf. the seven hells of the Hindus) In descending order, their names are Rayanappabha or Ratnaprabha, Sakkarappabha or Sarkaraprabha, Valuyappabha or Valukaprabha, Pankappabha or Pankaprabha, Dhumappabha or Dhumaprabha, Tamappabha or Tamahprabha and Ahesattama or Mahatamahprabha. The Jainas has called these as *bhūmis* or regions. In between one region and another there are spaces of unmeasured dimensions and a similar space separates the Mahatamahprabha from *aloka* or non-world. Each region again is enveloped by hulls which in succession consist of viscous water (*ghanodadhi*), viscous wind (*ghana-vāta*) and light wind (*tanu-vāta*). Below each region these hulls are

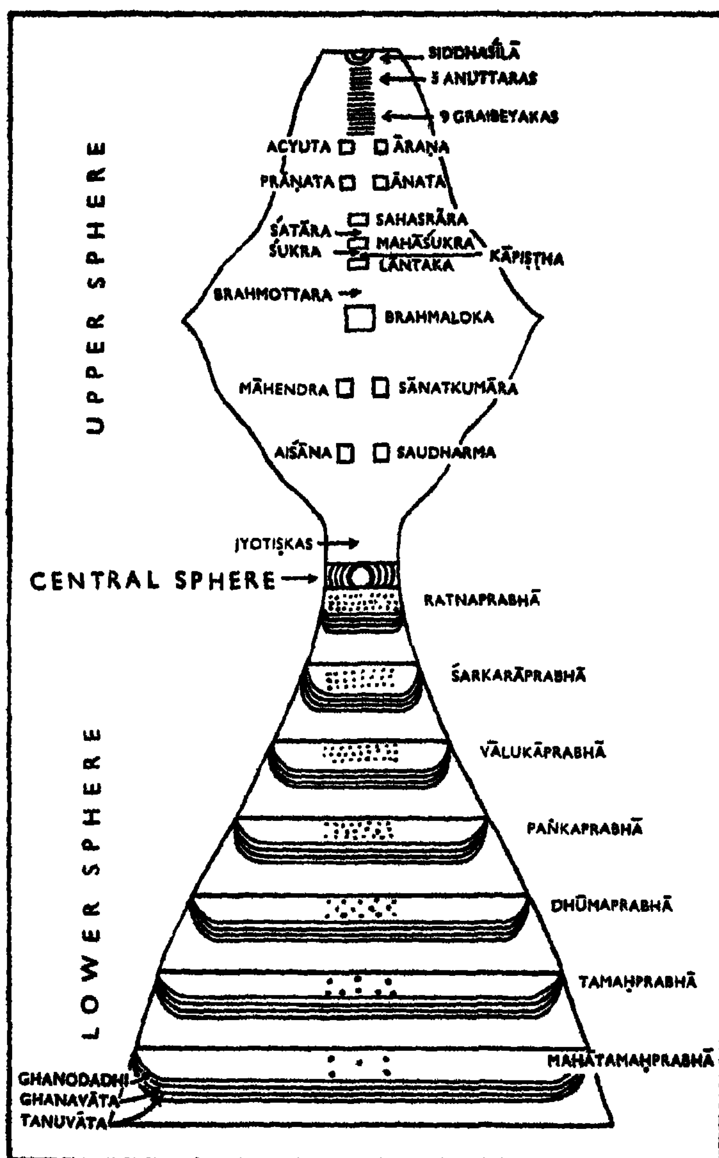


Diagram showing three Spheres

very wide; to their sides where these are ring-shaped, they are quite thin. Of the regions, only the top-most the Ratnaprabha, has three portions or *kāṇḍas*, with dominance of jewels, mud and water and a portion of this region falls in the central sphere ; for here the line of demarcation becomes very thin.

The regions are determined in respect of their depths only, not widths. Apparently the width increases as one descends the regions and correspondingly the depth decreases from 180,000 *yojanas* in the Ratnaprabha to 108,000 *yojanas* in the Mahatamahprabha while the number of hells 8.4 million in all, descend in from 3 million in the first region to 300,000 in the fifth, 99,995 in the Tamahprabha and only 5 in the Mahatamahprabha. Incidentally, the Jaina measures of distance are indicated in the table below :

6 *aṅgulas*		1 *pāda*
2 *pādas*	-	1 *vitasti*
2 *vitastis*		1 *hasta*
2 *hastas*	=	1 *kukṣi*
2 *kukṣis*	=	1 *dhanu*
2000 *dhanus*	=	1 *kosa*
4 *kosas*	=	1 *yojana*

According to the older view, the denigens of the hells are humans who suffer punishments in certain allotted places in the hells, in the rivers and on the Veyaliya Mountain. Later views, however, consider these denigens as distinct species, different from humans, who are called *neraiyas*, who are black and ghastly, sexless, emitting a smell of decay and causing pain when being touched. The *neraiyas* vary greatly in size, are in constant suffering from hunger and thirst, from heat and cold, and live in mutual suspicion and dread. These torments increase at increasing depths where the *neraiyas* are assigned for greater and still greater wrongs. In the uppermost regions, particularly round about the Ratnaprabha region, a part of which merges in the Central Sphere, some species of gods reside, called the *bhavanavāsī* and the *vānamantara*. Of the former are mentioned ten species each distinct from the other, all characterised by youthful appearance and all being male in sex. Their colours and emblems, however, vary. The *vānamantara* gods provide the link with the Central Sphere. Their seats are partly subterranean, partly in the graves, in the so-called long Veyadoha hills and on the intermediate continents. These range between humans and star-gods of the Central Sphere and consist of popular spirits, ghosts, demons, etc. They are described mostly to be of dark-shed and pleasing appearance but about their activities and numerical strength we know

nothing. Their dwellings vary in size, the largest being as big as the Jambudvipa, the middle-sized ones as big as Videha and the smallest ones no bigger than *khettasama*. Theirs is a happy life free from age or anxiety.

10. *Jaina view of Upper Sphere (uddha-loga or urdha-loka)*

Needless to add that the scriptural views about the Lower and Upper Spheres are beyond the ken of modern sciences ; perhaps even a good part of the Central Sphere is so excluded. Therefore the scientific validity of these views cannot be tested with the tools of materialistic sciences. One is free to believe or disbelieve the outcome of spiritual insight. Now, if the Jaina view of the Lower Sphere as delineated above is pretty interesting, no less so is their view about the Upper Sphere, which, again, is very exhaustive. This too consists of layers, more in number than in the case of the Lower Sphere, which are arranged one above another, till one reaches the highest which is occupied by the liberated souls. Before, however, presenting the Jaina model for the Upper Sphere, let us start with the Jaina view of *loka* which is an alternative way of comprehending all the spheres and which has some similarity with the Hindu view on the subject. The Jaina and the Hindu models of the *lokas* are presented below side by side :

Jaina model	Hindu model
siddha-loka	*satya (brahma)-loka*
sura-loka	*tapah-loka*
	jana-loka
jyotih-loka	*maha-loka*
vyantara-loka	*dhruva* (pole star)
	svra-loka
tiryak-loka (nara-loka)	*sūrya* (sun)
bhāvana-loka	*bhūvar-loka* (abode of *munis* & *siddhas*)
nāraka-loka	*bhūr-loka*
sāmānya-loka (?)	*Hells*

The difference between the two models should be clear. If *nara-loka* of the Jainas be equivalent to the *bhūr-loka* of the Hindus, then the Jainas have five more *lokas* above unlike six in the case of the Hindus. And secondly, in the Hindu model, the *munis* and *siddhas* live in the *bhūvar-loka*, which is just above the Earth but in the Jaina model, not only the Earth lies in the Central Sphere, beneath the Upper Sphere,

but also the *siddhaloka* is made far far distant from the Earth, the topmost among the *lokas*, the summit of the Upper Sphere, which should be equivalent to the *satya (brahma)-loka* of the Hindus. About the *bhāvanavāsi* in the Jaina model, we have already noted their features and living conditions. *Vyantara* in the Jaina model should include the species called *gandharvas*, *kinnaras*, etc., and these move to a certain extent in all the three *lokas* downwards. *Jyotiṣka* in the Jaina model consists of the Sun, the Moon, the Stars and what are called *prakīrṇa-tārā* (Comets ?). They are *aniyatacāri* moving sometimes above the sun and the moon and sometimes below. If *svar-loka* of the Hindus be equivalent to the *sura-loka* of the Jainas, then the position of the heavenly bodies in the two models is largely comparable. The Jainas also recognise *sthira-jyotiṣka* (*Dhruva* or Pole Star ?) which exists outside human abode. It will be seen that, in both the models, heavenly bodies occupy a very insignificant place in the universe.

Turning next to the details about the Upper Sphere in the Jaina model, the upper world begins at an altitude immeasurably high over the Stars. There, separated from each other by intermediate spaces, the different sections of the Upper Sphere lie one above another. These inter-spaces are partly formed by the hulls enveloping the Ratnaprabha together with the Central Sphere. The lowest celestial regions (*kalpas*) Saudharma (Sohamma) and Aisana (Esana) lie on the same level above the viscous water hull. Above them and beyond the viscous wind hull lie the heavens of Mahendra (Mahindra) and Sanatkumara (Sanamkumara). These are present in pairs. According to Umasvati there are no pairs, each heaven lying one above another, Aisana above Saudharma and so on. Above them lie singly, one above another, Brahmaloka (Bambhaloga), Lantaka (Lantaga), Mahasukra (Mahasukka) and Sahassara (Sahassara). Worthy of note is the location of the Brahmaloka which is pretty low in the Jaina model which gives the topmost position to the Siddhaloka ; just the reverse in the Hindu model. And then again in pairs, the four uppermost heavens, Pranata (Panaya) and Anata (Anaya), and Acyuta (Accuya) and Arana (Aruna). By Acyuta and Arana the twelve *kalpas* end.[1] These *kalpas* are the abode of *kalpotpanna-devatās*, who serve the masters, and who come to the Earth if necessary. Above them, there lie the lower, the intermediate and the upper *Graiveyaka* (*gevejja*) places, resembling a neck, which are the abode of the *kalpātīta vaimānika-devatās* who are called *ahamindra* (I am

[1] *Digambaras* enumarate four more *kalpas*, *viz.*, Brahmottara, Kapistha, Sukra, and Satara, serially the sixth, the eighth, the ninth and the eleventh, thus totalling sixteen.

the monarch of all I survey) and who in consequence never leave their abodes. On top of them are the *pañca-vimāna-anuttara*, all on one level, conisting of Sarvarthasiddha, Aparajita, Jayanta, Vaijayanta and Vijaya. And above all the region of *isipabhāra*, the place of the *siddhas*, above which the *loka* ends.

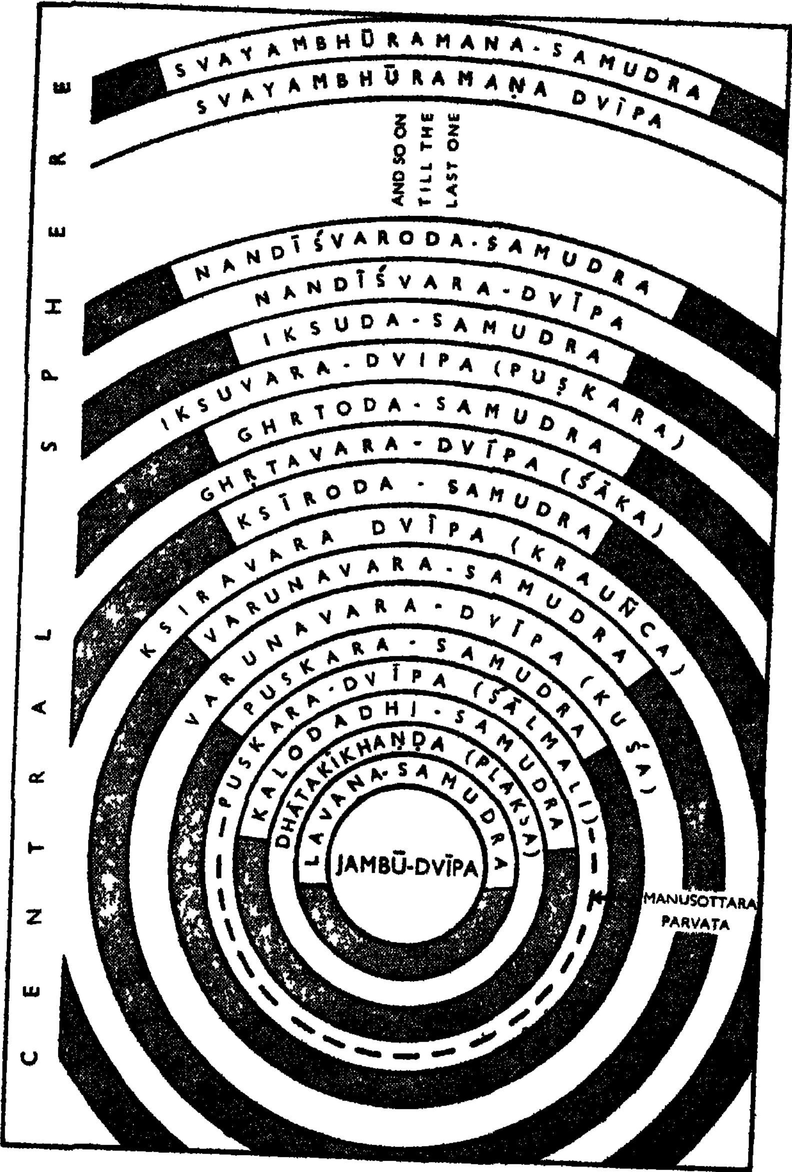
11. *Jaina view of the Central Sphere* (*Tiriya-loga or Tiryak-loka*)

The Central Sphere should be the most important not only because in the very heart of it lies the human abode, but also because a portion of it at least, our own planet, the Earth, is under scientific observation and exploitation. These apart, it is the Central Sphere which has dominated all the conventional views of cosmology, Western as well as Eastern, till the time of the Copernican revolution. That it should be so is corroborated by modern science (cf. the section on 'choice of preferred position' below). From the spiritual point of view too, the Central Sphere should be significant, since located here is the *karma-bhūmi* (land of spiritual action) as distinguished from the *bhoga-bhūmi* (which is the land where the outcome of *karma*, good as well as bad, are exhausted through enjoying and suffering). It is from the *karma-bhūmi* that one may have an ascent straight to *Siddhaśilā* provided one has stopped the influx as well as the accumulation. It is for this reason that that portions of the Central Sphere at least which constitute the *karma-bhūmi* are even coveted of the gods.

We are not interested here in the measurement of the various islands and seas in the Central Sphere. That will make the paper unusually lengthly. Shorn of these, the centre of interest in the Central Sphere is the Jambu-dvipa, so called because of the dominance of Jambu (berry) trees on the island. Encircling it, like the bangles used by women, are a number of islands and seas alternately arranged, thus widening each circle. In the aggregate, the Central Sphere looks like a cymbal (*Jhālar*). It is interesting that some of the details have corroboration with similar things in the *Viṣṇupurāṇa*. The Jaina view of the Central Sphere has been shown at p. 93 (names within brackets are taken from the *Viṣṇupurāṇa*).

The Jambu-dvipa is surrounded on all sides by an enclosure which has numerous window-like openings. In the four main directions openings are much bigger and be called gates. The rivers Sita and Sitoda fall into the eastern and the western gates, since they form the entrance leading to the Lavana-samudra (Salt-sea). Beyond the Lavana-samudra, we have the continent of Dhataki-khanda, where the world trees are Dhayairukkha and Maha-dhayairukkha. Beyond Dhataki-khanda and

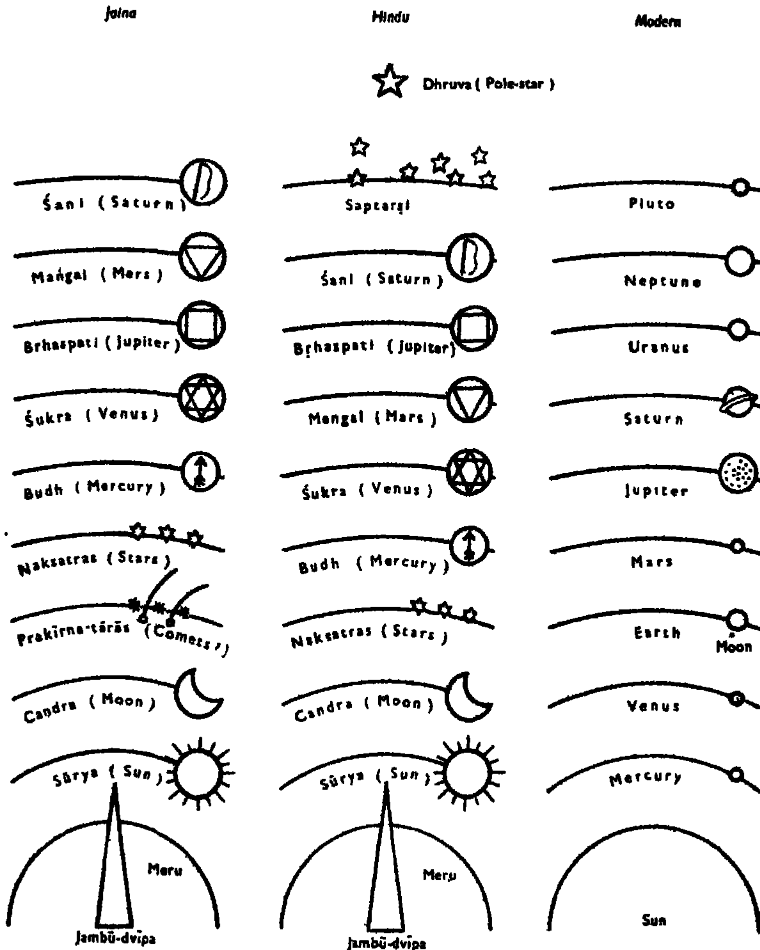
encircling it is the Kalodadhi-samudra (Cane-juice-sea) with black and thick water and behind it the continent called Puskara-dvipa. The Puskara-dvipa is divided throughout by the Manusattara Mountain that provides a strict demarcation of the world inhabited by men (*manuṣya-kṣetra*). At this point terminate all human institutions including chronology (*samaya*), because of which its alternative name is *samaya-kṣetra*. Even atmospheric phenomenon like lightning, thunder, rainfall, etc., cease at this point and fire, minerals, darkness and even astronomic occurrences do no longer appear. Beyond this point there is hardly anything of human interest and if still a few more islands and seas are mentioned, it is to complete the picture of the Central Sphere. These are Puskara-samudra (Wine-sea), Varunavara-dvipa, Varnuvara-samudra (Ghee-sea), Ksiravara-dvipa, Ksiroda-samudra (Milk-sea), Ghrtavara-dvipa, Ghrtoda-samudra (Butter-milk-sea), Iksuvara-dvipa, Iksuda-samudra (Sweet-water-sea). Here the writer in the *Viṣṇupurāṇa* stops. The Jaina Cosmographers go a step further to tell of Nandisvara-dvipa, Nandisvaroda-samudra, and so on till the final ones are Svayambhuramana-dvipa and Svayambhuramana-samudra. And there the Central Sphere ends. Of the gods belonging to the central world, the only one are the star-gods including the moons, the suns, the planets, the *nakṣatras* and the *prakīrṇa tārās*. The suns and the moons are considered their princes. Interesting enough, all the star-gods scarcely show any personal trait, though they are magnificent and powerful gods ; and they do not move of their own strength. Movements of the star-gods are restricted to the *samaya-kṣetra*, beyond it, i.e., beyond the Manusottara-parvata, all the star-gods are fixed and have no movement. As regards the suns and the moons, they are many in number. Even on the Jambu-dvipa where with open eyes we see one sun and one moon, according to the Jaina view, there are two of each, one following the other at an angle of 180. The scientific argument that is advanced is that in the course of 24 hours, the sun can complete not more than half its circle round Mount Meru. But when it is day over the northern sphere, there is also day in the southern sphere ; correspondingly there is night both in the eastern and the western spheres. This duplication is not restricted to the princes alone, it extends to the entire retinue of star-gods, given of Jambu-dvipa alone 56 *nakṣatras*, 176 planets and 133950 *prakīrṇa tārās* over it. The Lavana-samudra has four moons and four suns and other star-gods correspondingly double. The process continues as one moves to further islands and seas, excepting that Dhataki-khanda has 12 suns and 12 moons, Kalodadhi 42 each and Puskara-dvipa 72 each. In the sphere in which the celestial bodies can move, well, over islands, they move round Mount Meru ; but in the case of the seas, they lack any such central point.



Central Sphere

12. *A comparison of the Jaina and Hindu views with the modern of the Solar System*

In both the Jaina and the Hindu views, in the content of the whole, the Sun, and its family, the Moon and the Stars occupy a rather insignificant place. It is difficult even to conceive if the family of the Sun including its children (*planets*) and grand-children (*satellites*) was at all recognised. But if still we are to build up an order analogous to the modern notion of the Solar System, it would look like something as given below in which, it will be seen, the starting point is the Earth, and not the Sun as in the modern notion.



It will be seen that in the traditional view, *candramandala* is an independent sphere, and the Moon is not just a satellite of the Earth. In the Jaina view, a distinction is drawn between *prakīrṇa-tārās* on the one hand, and *nakṣatra* on the other ; but there is no such distinction in the Hindu view. In the Hindu view, the *Dhruva* and *Saptarṣi* are placed top-most. Most interesting is, however, the location of the Sun in the traditional order which is next to the Earth ; in the modern notion of the Solar System, Mercury and Venus intervene between the Earth and the Sun. In the traditional system, the other planets including the Sun and the Moon and the rest are moving round the central Earth, but in the modern notion, they are moving round the Sun as the satellites are moving round their respective planets. The traditional view also does not agree with the suggestion that the Moon is a dead thing, deriving its light from the Sun and having no lighting arrangement of its own.

To be continued

VIJAYAMANGALAM TEMPLE

V. G. NAIR

Tamilnad is noted for the several Jaina monuments—temples, caves and inscriptions—scattered in different parts of the country. These monuments which are of great religious and cultural importance will prove exceedingly educative to tourists and pilgrims interested in understanding the past history and traditions of Jainism in South India.

Among these monuments is the Vijayamangalam temple near Erode situated at Mettuputhur, a flourishing village three miles away from the Vijayamangalam railway station and lies about forty-two miles north-east of Coimbatore on the highway to Madras.

According to epigraphical and literary evidence, the history of Vijayamangalam temple dates back to 10th century A.D. During the reign of the Canarese-speaking Ganga kings of Talakkad who originally hailed from Mysore the temple came into existence. The Jaina priests for conducting the *pūjā* ceremonies came from Wynad and Mysore which were noted centres of Jainism in those days.

A tenth century inscription found on a pillar of the Candraprabha temple states that Pullappai, the sister of Camundaraya (the builder of the Gomatesvara image at Sravana Belgola in Mysore) committed *samlekhanā*—fasting to death for liberation—at this temple. It goes to prove the antiquity and relation of the temple with the Ganga kings of Mysore.

In the view of scholars, Kongunadu, modern Coimbatore district, is the birth place of several renowned poets and saints including Kongu Velir, author of *Perumkathai*, Karmekha Pulavar, author of *Kongu Mandala Sathakam*, Atiyarkunallar, the commentator of *Silappadikaram*, Bhavanandi Munivar, author of *Nannool*, Villiputhar, author of *Mahābhāratam* and Gunavira Mamunivar. Literary evidence and tradition shows that these poets and saints were Jainas and they have sanctified the Vijayamangalam temple and Kongunadu with their foot-prints serving the cause of Tamil literature and culture.

Karmekha Pulavar was a Canarese-speaking Jaina priest who came to Vijayamangalam from Mysore. His Tamil work on Kongunadu is



considered indispensable to the study of Coimbatore district's ancient geography and history.

Gunavira Mamunivar, the Jaina ascetic and missionary who lived in the 10th century A.D. during the time of Goraja Kesarivarman of the Cola dynasty is mentioned in inscriptions at the Nagaraja temple of Nagercoil and the Tirumalai (Trimurthimalai) hill temple near Pollachi. He was also associated with the Citral hill temple and Jaina monastery situated about forty two miles away from Nagercoil on eht road to Trivandrum.

The Vijayamangalam temple has five *mandapams* in which are several images, bas-reliefs and inscriptions in Tamil and Grantha-scripts. The temple is known by the name of Nettai Gopuram and the image found there as Amanesvarar, the *nirvāṇa-mūrti* of the Jainas. Besides the *mahāsthambham* in front of the temple, there is also the foundation of another temple the construction of which had not been carried out for unknown reasons. It is believed that this second temple was intended for the installation of an image of Lord Rsabha, the first *Tirthankara* of the Jainas. According to tradition, there were seventy-five Jaina temples in Kongunadu in the tenth century A.D. and Vijayamangalam was known as the Perumpalli, the big temple for its religious and cultural importance. In the light of inscriptions, it was in a flourishing condition from the 10th to the 14th century A.D. and began to decline in subsequent centuries from religious upheavals and internal disorders in South India.

There are four other temples near Vijayamangalam lying in a dilapidated condition. They are at Vellodu, Poothurai, Cheenapuram and Thingalur. Another temple which was at Arachalur has disappeared by the ravages of time. At Arachalur (Arasannamalai) about ten miles away from Vijayamangalam is a small hill with a cave in which could be seen some Brahmi inscriptions of the 2nd century B.C.

Vijayamangalam needs renovation and development to raise it as an important religious centre for the Jainas of India.

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Part I. Felicitation.

Part II. Aritcles in Hindi on Jaina antiquity, history and research.

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First part of this book contains the four sermons of Sri Vijayaramchandra Suri, delivered at Patan in 1931 and the second part contains the written opinion of him on the L. C. Bill No. III of 1955 for restraint of child-*dikṣā*, introduced by Mr. P. B. Patwari in the Legislative Assembly of the then Bombay State. The Bill is also added as annexure. Sri Vijayaramchandra Suri is against the Bill and is in favour of *Bāl-dikṣā* as the child-age is the best age for religious pursuits.

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An introduction to Jaina Philosophy in four parts :

Part I. Discusses nine *tattavas*, eight *karmas*, four kinds of *bandhas*, causes of *bandha*, *nirjarā* and *mokṣa.*

Part II. Discusses path to *mokṣa* or liberation, duties of monks and lay disciples, *samyakatva*, different kinds of knowledge, *guṇasthānas*, *adhyātma bhāvanā*, *ācāra*, *satkarma* and *dhyāna.*

Part III. Contains miscellaneous topics like *deva*, *guru* and *dharma*, consideration of *ahimsā*, *anukampā* and *dāna*, *maitrī*, *rāga* and *vītarāgatā*, *anaśana vrata*, *leśyā*, etc.

Part IV. Discusses *karma* from all aspects.

Part V. *Nayaparibhāṣā.* Discusses *pramāṇa*, *syādvāda* or *anekāntavāda*, *saptabhangi*, *nayas.*

Part VI. Conclusion. Universality of Jainism.

Our Contributors

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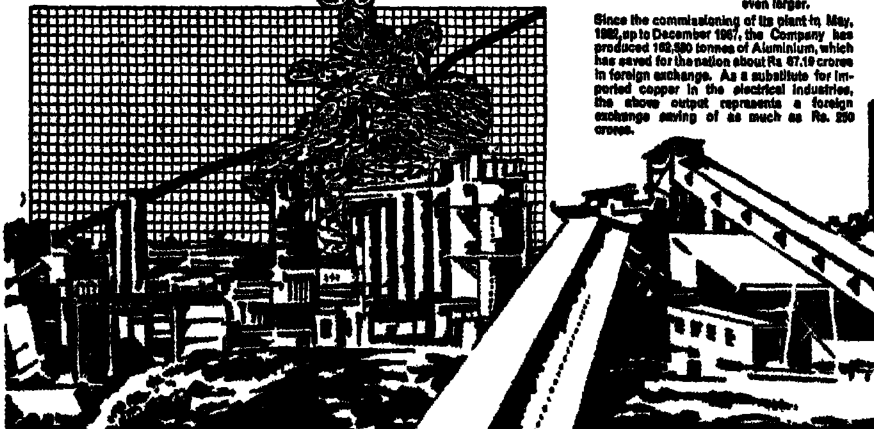
V. G. NAIR, a prolific writer on Jaina architecture.

saccameva samabhijāṇāhi

Know Truth to be the highest

fundamental principle.

Ācārāṅga, 1.3.3.



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thoughts. It produces lust and
induces drinking and adultery.
Therefore, it is impossible for
a meat-eater to be normally good.
If all men give up meat-eating,
political wars and law suits
can easily be avoided.

—Tolstoy



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